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ASTRONOMY

RELIGION

SOCIOLOGY



The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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BRIEF DIRECTORY

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THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates, communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which exists in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is replaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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The Science of the Atonement.

CONTINUED FROM ISSUE OF APRIL 24, 1906.

The Law of Conjunctive Unity of God and Man as Typified in the Rites of the Hebrews; the Great Principle of Sacrifice; the Levitical Priesthood.

KORESH.

THE LOVE OF THE DIVINE FATHER is of the same substance as the love of the natural Son, because the love of the Father is the principle which before went to the propagation of natural offspring, but is now transformed to the love which flows toward the Father. Let the ram be taken as a symbolic type or representation of one of the kinds of love to be sacrificed—the love of the child merely because it is my child. This love is purely animal; every animal possesses it. It is no more divine in the human race than in the lower animal life. It leads to various kinds of extravagance in the higher, as it leads to corresponding selfishness in the lower animal nature. The ram is the sign or symbol of the desire for offspring; back of that is the love of begetting, and behind that there is the lust of the flesh merely for the gratification of desire. This is its application as pertaining to the sensual nature in the unregenerate state.

There is another and more supreme sense in which the animals apply symbolically to the higher processes—the processes of supreme mental action; for instance; the first great and supreme desire of the Lord Jesus was to enter into absolute unity with the Father; the second desire was to beget the children of regeneration. This last desire was to be accomplished through the communication of the Word (which was himself) by theocrasis. This was by the implantation of himself in the race, through which should come the offspring, the literal Sons of God, at the end of the age. The desire to beget the children of regeneration, the lambs of the flock, resulted in the dissolution of his acquired

life. In this higher sense the ram signified the love of begetting the children of the resurrection through the process of regeneration, and its sacrifice implied the necessity for the death or planting of the one perfected form to insure the propagation, through the regenerative process, of the many forms which should proceed therefrom.

The sacrifice of the ram did not point to the sacrifice of the Christ as a whole, but only to the one attribute of the humanity, or to the double attribute,—the relative love of Father and Son, and that which proceeded from it; the love of begetting by regeneration, a love inhering in the desire to propagate or promulgate the truth for the sake of the life which it advocates. Jesus was called the Lamb of God in this higher sense, because he was the product of the virginal determination which had been perpetuated through the different ages of the world; a principle so governed by the divine providence as to reach a climax in the Virgin Mary, the mother of Jesus. The mere fact that Jesus overcame, and that some will believe on him in the sense in which men are supposed to believe, will not save individual men and women. His overcoming that love, with all other sensual loves, as symbolized by many typical and symbolic sacrifices, enabled him to become the archetypical man, the germ or seed man of the new or coming *genus*, and to pass through the process of incorruptible dissolution by which the race, through the manifestation of the church which he inaugurated, should become impregnated with the germ or seed of the new, the anointed or God-life. Men will be saved through Christ

or the anointed One, because by his planting in the race such as received the Christ germ from the outpouring occasioned by his theocrasis will in the end of the age be like him, because born of him, and they will therefore apply the same laws that he applied.

To profess to believe the Christ or love him is one thing; to possess a saving love or belief is quite another. "If ye love me," said Jesus, "keep my commandments;" and these commandments are summed up in the two great ones; namely, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbor as thyself." If a man fails in these two demonstrations he fails to believe in Christ, or to come into the knowledge of the perfect law of love; and he therefore fails to attain to eternal life. Eternal life is not reached until this law of life is comprehended and applied.

It is by the planting of the God-Man in the race of men, and the culmination of this planting in the fruit of the age, which may be denominated the God-Men or the Sons of God, and in the perfection of this fruit, that this perfect law of love may be understood and applied. When humanity reaches the knowledge reached by the Lord Jesus, and by it are enabled to make application of the law that he applied, they will have the same power over death which he possessed. Then in them the last great enemy is destroyed. Then they will be at one with God, and will acknowledge him as the one common and only Father, and the redeemed human family as the common brotherhood.

The law of sacrifice and at-one-ment is directly antagonistic to the general Christian idea of the vicarious atonement,—that the innocent should die for the guilty. All the merit there is in the death of the Christ resides in the fact that by his death, his dissolution without corruption, and the consequent impartation of the Holy Spirit, he communicated his life to the world; and when this life has been operating by the law of reproduction (regeneration) sufficiently long to reproduce itself in the race, by the resurrection (reëmbodiment or actual reincarnation) of those who first received the Spirit, the substance of the body, and hence the life of the Christ, then those in whom the Christ is reproduced will perform the perfect will of God.

The virtue of a kernel of wheat when planted, as pertaining to other kernels, is that the planted wheat imparts its life to the reproduced wheat. The virtue of the life of the God-Man is in the fact and law that by his implantation in the race the God-life is reproduced, regenerated in the many; but the regeneration is not complete until the cycle of that life is completed. "For the earth bringeth forth fruit of herself [said Jesus]; first the blade, then the ear, after that the full corn in

the ear." "Declare unto us the parable." "The good seed are the children of the kingdom; the field is the world [*aion*, the church, the age]; the harvest is the end of the world;" that is, the end of the age. The harvest does not mature until the age completes itself. The time is now ripe for the harvest.

"I have merely hinted at the fact that Jesus, as coming through the lineage of David and the house of Judah, and being the High Priest after the order of Melchizedek, could not fulfil the law of the Levitical priesthood except through some mysterious principle not known to the world and church. I will now undertake to make plain the fact of such a mystery and its principle, one purpose of which will be to show how it is possible for the Levitical order to be made the type of Christ's Priesthood in any sense.

The inquiry may be first made, Who provided the sacrifices in the Levitical order? All the sacrifices came from the people, being the product of the effort and husbandry of the people for whom the sacrifices were made. If they were a type of Christ, they indicated that the substance of Christ, the offering, originally came from the people as the product of human effort; that the sacrificial body to be immolated came up by some process, as the aggregation of human desire and the husbanding of human aspiration. It is by virtue of this centralization of the human desire as the universal will of the human race, that Jesus was the Son of man. It is by virtue of the purification and transformation of this centralized human desire by the metamorphosing potency of the divine life from the Father, that he was and is called the Son of God.

If the reader will again call to mind the great truth that the desires or affections are actual substances, something of a conception will be gained by the thoughtful student, of how the desires or thoughts of the humanity could be collected and aggregated in the one central objectivity, and be made the redemptive force of the humanity who had breathed forth those aspirations through the hope of a coming Messiah. When it is also understood that at the end of the age, when the centralization of human aspiration came as an incarnation or embodiment of those desires aggregated in the Son of man, there came also a reëmbodiment of the people who had sent their desires up to or toward the center, then the law of Messiahship will begin to be made manifest to the mind.

In the offering of the animal sacrifices, the high priest killed the animal and sprinkled the blood upon the various parts of the tabernacle or sanctuary. By this process the sanctuary in time became polluted; therefore, at the end of every year, one official act of the high priest was to cleanse the sanctuary. The high priest went in for his own sins and the sins of the people. So must the Christ do to fulfil the antitype. We cannot

comprehend the law and application of this symbolic reference, without knowing to what special thing the tabernacle pointed.

The two departments of the tabernacle proper, as symbols, related specifically to the two principles and regions of thought in the mind; namely, the seat of the intellect and the seat of the desires. The first may be denominated the truth, and the other the life. As these two domains of thought or mental action cannot obtain independently of an organic structure, they must reside in a human embodiment. Hence, the tabernacle or sanctuary must refer to the humanity of God. The tabernacle was the repository of the two tables, one of which represented the *Eloah*, the God principle, and the other the *Yehovah*, the Lord principle and form of God, as intrinsically the human form.

If the tabernacle was a symbol of divine truth and its correlated desire or affection as manifest in the God-Man, or, as Swedenborg says, the divine good, then the transformation of the divine truth and the divine affection or desire to a state of pollution would be the sanctuary's taking upon itself, through the high priest's office, the sins of the people.

(TO BE CONTINUED.)

New Century Studies and Reviews

Lucie Page Borden

The Possibility of Immortality, as Shown by Speculations on the Infinite.

THE REVIEWER has in hand a highly erudite treatise called "The Philosophy of Individuality," written by the first woman in the world to be regularly ordained to the ministry of the gospel. It is designed to supplement and support a previous work by the same author entitled "The Physical Basis of Immortality," and was published in 1893.

The gist of the book may be given in a few words. The distinguished author sees the possibility of the persistence of a rhythmic motion-unit or atom, which persists, not in the old sense, but through correlated relativity. The author's mind is in rapport with those who have put forth the theory of Unconditioned Being; and in the chapter headed "The Scope and Character of the Inquiry," she speaks of the "Unlimited Absolute" or pure being which never increases nor diminishes. "It simply is." The terminology of the work stamps the book as written by one who is interested in the deepest problems and is perfectly conversant with the most abstruse theories of the scientific and philosophical world. She shows a man's intellect in every respect, and the style is like Spencer's; but she has not fathomed the mystery of Immortal Being in two ways. She takes no cognizance of a Mediator between the

naturo-spiritual spheres, and has not the comprehension of the fact that the atom is not persistent in a single particular.

In the examination of this book it should be noted in the first place that no such proposition as the "Unlimited Absolute" can be accepted by a logical mind enlightened by the Cellular Cosmogony. God is limited by the laws of his being and conditioned by his immortal manhood. The proposition that God is all in all means simply that he puts forth the universe from himself, inasmuch as he is its Seed and involves its potencies. He is in all and through all, through his impregnative power which makes humanity alive.

The theory that matter is pure motion, seems to be the subject under discussion in the first part of this work. A definition may here be noticed as a key to the thought that dominates the writer. She says: "A rhythmic atom of matter is one continuity of simultaneous and successive dependent changes correlated in time and space." Again she says: "Individual minds are held to be each one continuity of simultaneous and successive dependant changes correlated in time and sentience or consciousness."

Perhaps it may be well to note the postulates of Koreshan Science, which are these in regard to matter. The writer of the Philosophy of Individuality accepts two theories: Matter is motion; and, secondly, motion is informed by *persisting* power. Koreshan Science says that matter is not motion, but something in motion. It also says that the cause of all motion is the combustion of matter. A combustion that burns up matter converts it to energy, therefore no atom is persistent.

The sudden death of Prof. Curie in Paris is reported. He and Mme. Curie discovered a phenomenal substance, one which if studied in the best and most enlightened way, shows what becomes of matter in motion. It is triturated until the ultimate atom is reached, or the least possible form in which matter can persist as matter, then its atomic cohesion is overcome by still more friction, and it is converted to energy by a veritable change. The spontaneous production of helium gas from radium emanation has already been shown by Ramsay and Soddy. The visible body of the Lord did not persist. He changed its atoms to the spirit of those atoms. The primary cause of motion is mental energy, and this is a product of the combustion of matter. The proximate cause is in the electro-magnetic energies of the sun, which is pure fire.

Men and women do not persist as mind-matter units. They die and are reëmbodied in quite different personalities. They do not attain physical immortality until they are burned up as separate existences and all the atoms of their bodies are converted to spirit. Why should not the indestructibility of the atom be the groundwork of an immortal being? Because it is not a fact, and there is no use in founding finespun theories upon what has been at best, a mere hypothesis. The theory of the indestructible atom has been disproved by the recorded facts of observation on radium.

The Rev. Antoinette Brown Blackwell is one of the leaders of the equal suffrage movement, and is entitled to the greatest respect and consideration for her noble and disinterested work for her own sex. Her scientific views have undoubtedly been modified by the discoveries made since the publication of this book. Radium was discovered in 1898, and has convinced many that the transformation of matter must be accepted. This truth was taught by the Founder of Korreshan Science long before the corroboration of radium. It was practically demonstrated by the Lord Jesus, whose corpuscular structure was transmuted.

The Misanthrope.

THE "MISANTHROPE" was first acted in 1666, with Moliere in the title role of his own production. It is a comedy with plenty of biting sarcasm, but with no action in the modern sense. This means there are no murders, abductions, robberies, nor suicides. Judged by the canons of modern taste, the role of Alceste is purely an intellectual one; yet it is one that suits Mr. Mansfield to perfection, and brings out his talents as well as any he has taken. It requires more art to make a twentieth century audience enjoy a piece of this character, than to put something physically startling and horrible before it.

The plot is briefly this: Alceste is resolved to flee the world because of its lack of sincerity. He has been foolish enough to pin his faith to the sleeve of a worthless woman who amuses him. She is exposed by a cabal of her former flatterers who, but now full of praises of her wit, find its point too keen when it is turned against themselves. She is called Celiméne, and is one of the few women who attract a crowd of admirers all willing to be first in her regard. She captivates even the Misanthrope by her witticisms, but, alas! he recognizes only too fully that she has all the faults he most deplotes. She demolishes the characters of her friends, then runs to greet them with effusion. She is the complete embodiment of what Alceste detests in his own century,—insincerity, and when he sees her he cries out, "Madame, it is for my sins that I love you."

When Alceste is through with the deceits of his day, he begins to criticise some verses presented to him by a stilted little poet, who is like a stuffed trout in his white satin and pink, with lace ruffles and points. "No!" exclaims Alceste. "Nothing but an order from the king himself shall ever make me say that such poetry is good. It is execrable." Now in those days, to tell a man that his sonnets or his madrigals were poor was tantamount to a blow in the face. Every courtier aspired to write verses, and Alceste would soon have had a duel on his hands, had not his friends interceded to smooth over the affair. He is too fluent for his times, when nothing but smooth words and polished insincerity were wanted.

Nearly all of one act is devoted to Celiméne's witticisms directed against every one who comes in to her house. The pretty prude, Arsinoe, who serves as a foil

to the beautiful widow, comes in with her lips pursed up to cast aspersions on her neighbor's character. All her weapons are turned against herself and she is completely routed, only to treacherously vanquish Celiméne by putting into the hands of the latter's lovers, the letter in which the spoiled beauty turns her wit against them all, even the man with the green ribbons, poor Alceste.

The benefit of this play is seen when one remembers that it was always Moliere's aim to correct the vices and affectations of his times by turning them into a jest. There is something noble even in the Misanthrope, who declares petulantly that he hates the "whole universe." He wants to love someone who responds to him, but he feels intuitively that Celiméne is untrue to him, and this is a large part of his misfortunes. She will not leave Paris to live with him in a desert, so the play ends.

This comedy has no more enthusiastic admirer than is found in Mr. Mansfield, whose mannerisms are quite in abeyance while taking the part of Alceste. Possibly the play is a favorite because the affectations and the insincerity it rebukes belong to no one age but are found equally in all, so its lessons are perennially in point. The dramatist who writes for all time is thus distinguished from the ephemeral playwright. The play is full of talk. Alceste talks, Celiméne talks, they all talk; but this is the French way. Conversation in long diatribes takes the place of action, and yet one is pleased.

The Misanthrope makes his mistake in wanting to flee to a desert because, like Hamlet, he finds that "man delights him no more, nor woman either." He should stay in the world and try to make it better with his presence. How well Moliere knew human nature! This is why he is the "Shakespeare of France." The play abounds in little touches of humor, and is thoroughly modern in sentiment. Both Moliere and Shakespeare were actors as well as writers, and to both, humanity was a favorite study. Its freaks and its foibles were so thoroughly understood that they could cleverly conceal their ends and sugar the pill for the public to swallow. It is the men who are ahead of their age who live, and wax greater as time advances. It is discernment that characterizes these men, and in science and literature they stand apart.

The Russian Leader and Revolutionist.

THE ADVENT of a red hot revolutionist from Russia is the subject of prime interest in many quarters. Whether Gorky came over with dynamite in his pockets or no, he probably has it in his mouth. He is an example of the fermenting element of the old world; and the sight of his companion, also one of the extreme party, suggests that the police guard is in order at the White House. It is not well to be an alarmist, but the reënforcements of the revolutionary ranks in this country will certainly tell.

As a writer and a genius Gorky was to be feted

and is to be respected; but despite one's faith in him, the form of socialism he advocates is too closely related to anarchy to give him a safe-conduct through the American cities. What may be the outcome of his visit no one can say, but just at present it is not well to shut the door of hospitality upon any one suffering as he is, and desirous of coming in contact with American life. He need not be shunned, but the revolutionists he extols and frequents need to be kept in view. An outbreak of violence such as that which caused the United States to lose a President, comes when it is least expected, and the smouldering fires of a subterranean hell are fanned by the gifted author, who is too anxious to go to Chicago. Nobody knows how many secret messages he may bring. There may be several persons in America willing to assassinate the Czar—and the statement is made that the distinguished Russian favors assassination on general principles. The President is always a shining mark for freaks, and somebody with long hair who has not even met Mr. Gorky, but is inspired by his cheering messages, may think it is the part of duty to rid the earth of a man who is said to favor imperialism.

Gorky has been accused of every misdemeanor, from contempt for the American home to being faithless to republican models. As one writer puts it, "In addition to being a believer in bombs, Gorky is said to be a consumptive." Such a frightful charge is enough to condemn any man! He is also said to have perjured himself at the port of entry. This is more serious than may be supposed, for the people do not fancy such an introduction to the country.

The climax of revolutionary horror that has centered in the Russian navy and army in its restraining power, turned against the citizens they are designed to protect, has been felt during the past months in a bleeding country. Mr. Gorky has felt the loss of personal liberty as well as of fortune, and in his personal history there is so much to move the sympathy, that very few would willingly see him suffer so long as he refrains from open scandal. He wishes it understood that he is not an anarchist but a socialist.

When socialism stoops to assassination it becomes treachery, and that is what is to be rebuked in the principles of any one who claims to be a leader. The secret archives of the Russian press are not open to inspection, but if words show anything they show that Czolgotz was tampered with by the press officials. To what end? To make him a hypocrite by forcing him to retract what he had said about any society sworn to obliterate heads of nations. The revolution is not a means of ridding the country of tyranny, if socialism is to be enthroned by means of assassination. The advocates of socialism maintain the adequacy of the ballot to produce social changes, but the ballot has not availed in Russia.

The secret has been divulged. The money which Mr. Gorky collects in this country is to be expended for the purchase of arms and ammunition, to be used against the Russian government in the interests of in-

cendiarism. This will effectually prevent large contributions from Americans. Mr. Gorky thinks there is no more personal liberty in America than in Russia, because he has been turned out of two or three hotels for trying to do openly what others do secretly; and he is said to be very bitter over the failure of his schemes.

Dear Mr. Gorky, don't go back to Russia in a pet! The servitude of good Americans is to their wives, and they do not want you to take offense because they are not pleased with Russian *moeurs*. Stay and sip tea à la Russe and look gloomy and tragic, but do not think of taking offence! Don't cable to the French newspapers that Dickens was right and all Americans are vulgar. They only want you to bring over the woman whose real name was used as a blind at the port of entry.

Good News.

NEW COMES that Rhode Island is to grant the privileges of citizenship to women. This is good news, and comes just in time to show that the smallest state in the Union may be one of the largest in sentiment. It sets a good example for other states to follow, and rewards those who have toiled and suffered for woman suffrage in the past.

The president of the West End republican club for women in New York, said that this news came to remind her that her grandmother, a Quakeress who sought liberty of speech in this country, was given ninety lashes in the streets of Providence in the good old times. For what? Because she wanted to speak in meeting like the men. The brilliant woman who speaks now at the head of a club of two hundred women has reaped the benefits of her ancestor's exodus. The "good old times" were good for the men. Let us have more states thrown open to women at the polls. The progressive movement that has made women citizens in the West, has seemed to bear little fruit in the East; but in taking the initiative, Rhode Island has done something to retrieve herself from the stigma of this awful act of injustice perpetrated upon woman in the past. Where is Massachusetts? Let her go and sit at the feet of "Little Rhody."

False Claimants to Messiahship.

"THOU SHALT not take the name of the Lord thy God in vain." The false claimants to Messiahship are those who take the Lord's name in vain. Professing to be the Personality of the age, they come far short of being held guiltless, for they go the way of all the rest of mankind—into the tomb. The Messiahs of the past have been distinguished by the transcendent privilege of passing out alive. Thus they are known.

"In the same night in which Jesus was betrayed, he took bread and blessed and gave to his disciples, saying, 'take, eat; this is my body which is broken for you.'"

He could not support the thought of his approaching dissolution except as it contributed to the comfort of those he loved. He was single-minded in his devotion to his friends, and he cherished them to the last.

"Wait on the Lord; be of good courage and he shall strengthen thine heart." The promise is, not that obstacles shall be removed, but that the heart shall be strengthened to endure them.

~General Contributions~

THE SEVEN PLANES OF TRUTH.

Philosophy—No. 6.

The Progress of the Hebrews From Elisha to Jesus the Christ; the Promised Seed, and the Divine Philosophy.

ELIZABETH ROBINSON.

ELISHA, with the clear vision that came to him with the "double spirit" that he had received from Elijah, knew by whom he had been taught, for he cried, "My father, my father, the chariot of Israel, and the horsemen thereof." But the sons of prophets, while they perceived that the spirit of Elijah rested on Elisha, and bowed themselves to the ground before him, did not understand the significance of the chariot as being "the manifestation of God in himself," nor that full import of his name, Elijah, God the Lord; and they besought Elisha that they might seek him where the whirlwind might have taken him, either to "some mountain" or to "some valley." Elisha knew they would not find him, but when they insisted, he suffered them to make the search. (To this day some of the Jews and Musselmen believe Elijah is not dead; that he appears at intervals, and is what has been known as the "Wandering Jew." The "clear vision" of Elisha was a special gift not held by all Prophets. It was given to Moses on the Mount, and he gave of this wisdom to Joshua; it was called by the Jews "the treasures," and was transmitted down through the line to special prophets.

The promise to Abraham, that "in his seed should all the nations be blessed," the prophets never allowed its memory to be lost. Step by step the family had been raised into that of the people, until the kingdom furnished the basis of those wider promises that included all nations in one kingdom of heaven; and though the people lapsed from time to time into the sins of the idolatrous nations, the patriotism never entirely died out, but would spring into renewed life when enthused by such prophets as Elijah and Elisha. The kings, they found, did not fulfil their hopes, and they still looked for one who would have all wisdom; and these ideas of a divine government made them feel that to have this wisdom, "the person should be throned by God and holding converse with men."

After the departure of Elijah, the worship of Baal and Astoreth was abolished under Jehu, who was anointed king of Israel by Elisha; but he allowed the Egyptian calf-worship, as instituted by Jeroboam, to remain. With his dynasty Israel had some prosperity, but under later kings it decayed through idolatry, despotism, and anarchy. The prophets had used their utmost persuasion to check idolatry, and had denounced the extravagance of the kings, the extortions and seductions practiced on the people, and endeavored to renew the spirit of justice, patriotism, and hope—but to no avail; and Israel finally became an easy prey to Assyria, and were carried as captives to the "cities of the Medes," where they became lost as a distinct people, through intermarriage with the Assyrians, Medes, and Persians, adopting their customs and religions. Their places in Canaan were taken by foreigners, who were sent by the Assyrian king, and also held by the Dinahites, descendants of the daughter of Jacob. (These were afterward called Samaritans; and one of the chief causes of the hatred the Jews had for them was because they also claimed Abraham as their progenitor.)

The kingdom of Judah was of longer duration, for the dynasty continued in regular succession, making its interests identical with that of the people; while "their common enemy was the idolatry that reigned in Israel, their common safeguard was the law, which was supported by the Levites and constantly defended by the prophets, who expressed in glowing words their hopes of a better future." Yet the kingdom of Judah finally became if possible more abominable than had Israel in their idolatrous practices; the counsels of the prophets were disregarded and the sacred books burned; and as the kingdom became more and more weakened through its iniquity, it was conquered by Babylonia, and the best of the people carried away as captives.

"Babylon became the prison of the Jewish nation, but was also the cradle of its regeneration," as the most eminent of the people had been transported with Jeconiah (father of Zerubbabel), the prophets Ezekiel, Daniel, and Nehemiah, beside many others; and it was by the activity of these great minds that the spirit of patriotism and religion was renewed and the many contributions made to the Hebrew literature of that period, full of earnest enthusiasm and unconquered hope. The court with its corruptions was no more, and with it had disappeared the priests of Baal and Moloch; the voluptuous groves of Astoreth could not be transported into a land of dreary captivity. "So Zion was regretfully remembered," and they were glad to have the admonitions of the prophets, whose predictions had been proven to be so true regarding the punishments that would follow their sins.

The prophets preserved their genealogical tables and authenticated and arranged the oral law, and it was always known by those who was the rightful heir to David's throne; and while they could not observe the sacrifices, having no temple, they instituted the synagogue for their assembling together. They also enforced circumcision and the laws respecting food

(clean and unclean). The same prophets who had foretold their captivity had predicted their release, and the name and place of birth of a King of the house of David, who should come to save His people from their sins; also of a Shepherd, with his name, who should save Israel.

Persia had a marked influence on the Jewish thought and education during the captivity; and Ezekiel's prophecies, written in the land of the Chaldees, show forth in Oriental imagery, a new philosophy, more than those of any of the other prophets. He says: "As I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God." The Jews held his writings to be of such wonderful import that they were placed among "the treasures," and no one under thirty years of age was allowed to read them, believing him to have that wisdom that Solomon prayed for, "a wise and understanding heart," "that he might judge his people aright."

Ezra was another of the prophets who had prepared his heart to seek the law of God, and to teach the statutes and judgments. He was sent back to Palestine to effect a reformation among the Jews who had remained there. Many had taken unto themselves heathen wives and cast aside the laws of Moses. All such were required to put away their wives and children in returning to the Jewish faith.

The captive Jews after many years were allowed to return by Cyrus, king of Persia, who also commanded Zerubbabel, a prince of the house of David, to rebuild the temple at Jerusalem. For many years after their return they remained under Persian rule, then under Macedonian and Syrian, until the province was at last taken by Pompey, and Judea was made tributary to Rome.

Long before this occurred there had arisen among the civilized nations a special aspiration in the pursuit of knowledge, the desire to learn of the "marvels of nature" and solve the "riddle of existence." At first this search was confined to morals, but later it expanded into a study of "mathematics, logic, physics, ethics, and politics, forming a pyramid built on the broadest of possible basis and culminating in the idea of *good*." And the term "philosopher" was used to describe "one who is capable of grasping the eternal idea." Under the Macedonian sovereignty these ideas changed, and men were less eager in the solution of the riddle of existence, and "more eminent in practical affairs, and experts in the art of living."

The wisdom of the Greeks had its effect on the Jews and had divided them into two classes, the Sadducees and Pharisees. The former were more especially of the exclusive and wealthy class. They denied the divinity of the oral law, but held to the literal sense of the written law of Moses; they disbelieved in angels, spirits or man's resurrection, while the Pharisees believed all that which the Sadducees denied; beside being given to proselyting, they more easily held the popular sympathy.

It was in the reign of Herod, the Idumæan, king over the Jews, that Jesus was born in Bethlehem, the promised seed through whom all nations should be blessed. The sacred books of the Jews had foretold the advent. "Wise men of the East," by their knowledge of astrology, saw a star and knew a Redeemer had been born in the Jewish nation; and they came to Herod and asked, "Where is he that is born king of the Jews?" so that the scribes and chief priests were called together to answer the question, and they said, "In Bethlehem of Judea." Lowly shepherds were told by an angel of the birth of a Savior, and it was heralded abroad by them. The birth was the result of the Immaculate Conception, a new act of divine creation; it was a birth from a virgin, and not understood by the great philosophers, who were searching for wisdom with a candle placed under a bushel.

Mary and Joseph, who were of the lineage of David, were of that portion of the Jews who were bearing in their hearts the words of the old prophets, waiting for the kingdom of God; and when the angel appeared to them and told them of the Holy One who would be born to them, they believed and gave thanks. And when they went to Jerusalem to present the child at the temple, Simeon, a devout and just man, met them; and taking the babe in his arms, he gave thanks to God that he had seen the Lord, and called him "a *light* to lighten the Gentiles, and the glory of thy people Israel." And Joseph and Mary marveled at these things which were spoken.

When Jesus was twelve years old, he was found at the temple asking and answering questions of the doctors of the law; but he was thirty years of age when he began his ministry. He had been heralded by John the Baptist as "the true light which lighteth every man that cometh into the world;" but when he came unto his own (the Jewish people), his own received him not. John bare record of him, for he had seen the spirit descending from heaven like a dove and abiding upon him. But the scholars of the day "would have none of him," for in their interpretation of the law and the prophets, the King must be one who would give them dominion over all the earthly kingdoms, that was prophesied for them. They gave no heed to that prophecy, "the wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them."

For three years Jesus taught those who would hear him, performing miracles and instructing by parables, and giving freely of that wisdom which they were able to receive. For he said, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth." Jesus had "the love which passeth all knowledge," and it enabled him to give his life as the "only begotten Son of the Father," that there might come forth "a multitude of nations." His birth was a marvel of Nature; his life a school of wisdom; his death, the solution to the "riddle of existence," showing him to be the true Philosopher.



In The Editorial Perspective.

THE EDITOR.



THE GREAT DISCOVERIES made by the Founder of Koreshan Universology are of the greatest importance and value to the modern world. These discoveries involve nothing short of scientific knowledge of the laws and principles governing the functions of all forms of life and activity, inclusive of the organic structure of the physical cosmos. It has long been admitted that if only the central key to the solution of the problem of human origin were disclosed, all other problems would be comparatively easy. Once the central mystery is disclosed, the mind is placed in the attitude of exalted vision, with increased power of perception and penetration. The man in whose hand the great central key is confidently placed by the powers of Destiny, is fortunate above all his fellows in that authority is committed to him, and with it the ability to lay siege to the forts of fallacy in the domains of death, and to achieve victory; and to give efficient assistance to the world of affliction in mortality. The processes of salvation have long been looked upon as belonging to the unknowable, in the realm of mystery and miracle; the Christians of modern times have been taught that it is presumption to aspire to knowledge of the actual laws and principles of immortal life. An age of grace and faith has but prepared the way for the discovery of the keys of knowledge, and bestowed the power of fulfilling the law when known. The great white throne before which the world appears in judgment, is the illumined intellect, the mind containing and expressing the substances of the scientific truth of the Absolute. It is the throne whence proceeds the pure river of the water of life. The water of life is genuine science, the pure light from the Sun of Righteousness. It is the Elixir of Life, the highest living essences of the ages, filtered through innumerable agencies by the great Alchemist, whose laboratory is the universe of humanity and all related kingdoms of existence. But genuine science is of no avail without specific and determined application. Its benefits must be appropriated and applied to life. Many minds come in contact with it, and rejoice in the satisfaction which the evidences of its verity gives; and then the question is asked of themselves, What must I do to be saved? What is my duty in view of the conviction of truth that has come to me? If one could for the moment step outside of himself and see himself as he might see others, the question pertaining to one's duty in this great crisis, in this great conflict between the elements of truth and fallacy, might be more quickly and definitely answered. Thousands of hearts have been stirred in every generation, through contemplation of the determination of primitive Christian converts to follow faithfully the precepts of Jesus and the Apostles. How often have we rejoiced that so many were found to take a radical stand for the truth then revealed, despite all phases and forms of persecution! Many a soul has been strengthened by Fox's Book of Martyrs and similar works. What else should we expect of men and women professing the truths of the Christ, than to endure hardness as good soldiers, and to stand in the face of all opposition? Even

in the perusal of works of fiction, we should indeed feel a disappointment should the hero fail to meet the demand which our mental pictures require. And we often express our pleasure that the central figures of great movements throughout the world have had moral courage enough to stand for the right in times of severest test. Suppose Washington had faltered in the face of opposition? Suppose Lincoln had been irresolute? What was the duty of the hundreds of thousands called to arms in defense of the Union? The duty was plain to each and every one who enlisted, though severe hardship and even death were before him. On the side of scientific truth in the conflict of truth and fallacy, life and death, the hosts of the Almighty against the elements of evil, one may be more important than Washington or Lincoln. The demand upon every one to whom the truth of Koreshanity appeals in the form and force of conviction, is greater than that ever made upon a soldier. The demand is the greatest ever made upon man; it is the demand of duty to God and his truth; of duty to the neighbor; a duty to oneself. There should be but one answer to the question as to what the earnest and honest Koreshan should do; and that is to abandon the old relations and seek the fellowship of Koreshan Communism.

THE PRIMARY CAUSE of all motion resides in Deity, for he is the great and first cause of all things. He positively asserts that he makes peace and creates evil, and produces both light and darkness. In the statement that "I shake not the earth only, but heaven also," is found the suggestion of the primary source of earthquakes. Not that the Almighty acts directly upon the physical earth to directly cause its destructive agitations; but that he shakes the heavens and earth of humanity; and the impulses are sent down through the various kingdoms of the cosmos, until the outermost and ultimate world is reached and violently shaken. In the religious world, the Quakers were formerly well known; and even today the Shakers exist, though the phenomena which characterized their worship in other days are not now so common. Processes of shaking in the spiritual heavens of humanity produced results in the religious mentality of those peoples. It is a striking fact that the etymology of words descriptive of earthquakes sustain a relation to words designating Deity. The word *theos*, the Greek word for God, has a depth of meaning not grasped by the modern mind. It originated in a primitive root meaning to shine; and thence is our word day. *Theos* is etymologically related to *theo*, to run. The Almighty imparts his life to the world through processes of violent agitation, through vibrations so rapid as to consume himself; the process is termed theocrasis, which means the breaking up of God. It is the breaking of the Bread from heaven, preparatory to its distribution to humanity. From the Greek *seismos*, earthquake, we obtain our word seismic, an adjective applicable to earthquake phenomena. The word *seismos* is derived from *seio*, to shake, to agitate; and one of the oldest and

most primitive roots of *seio* is *seo* which was the Doric form for *theo*, to run, whence the word *theos*, God. From the primary source of agitation, or words descriptive of that agitation in Deity, are the etymological lines of words—the one related to theology, the science of Deity, and the other to seismology, the science of earthquakes. In a recent *Scientific American* appears an article concerning earthquakes and the seismograph, an instrument for recording earthquake vibrations. The process of such records is aptly termed "Feeling the Earth's Pulse." Thunder is a form of agitation of the physical heavens; thunder in the earth is felt in seismic disturbances. The hammer and anvil of Vulcan work wonders in the nether regions. God runs or moves in mysterious ways his wonders to perform; and it is now admitted that so do earthquakes. The earthquake of California was felt and recorded at Washington City. The lines of electro-magnetic communication in the seismic and volcanic tracts in the bowels of the earth, are analogous to lines of communication between peoples of the earth; and it is now possible to shake the whole world in a day by a bit of intensely alarming news flashed around the globe by electricity.

IT IS SAID that modern astronomy very completely and fully explains the phenomena of the heavens. The word phenomenon means an appearance, and refers to objects and aspects visible to the eye. Modern astronomy has been constructed upon the basis of *appearances*, or the apparent relations and motions of the so called heavenly bodies, and the various optical phenomena of earth and sky. If the theory of astronomy has been changed and shifted to fit the observations of research, so that scarce anything observed has escaped finding place in the theory of astronomical motions and relations, it should be surprising that there should *appear* to be a striking fitness between the theory and observed phenomena. It should be noticed, however, that there may be a wide difference between mere appearances and actual facts; between apparent relations and motions, and those which actually obtain and occur. For instance, the metallic lines of a railway appear to converge in the distance. If one should mistake the appearance for the reality, the conclusion might be reached that a theory of the convergence of the rails is corroborated by actual observation. Even the distance at which the convergence occurs might be a subject of actual calculation, and even principles of the geometrical approach of the two lines might be shown and demonstrated: and no one might be able to find fault with the methods of calculation. Yet if one were to go to the point where the lines seem to converge, the fallacious conclusion founded upon mere appearance would be refuted by tangible facts of actual relations. The entire system of modern astronomy is founded upon *deceptive appearances*, upon mere phenomena. It does not explain the phenomena of our field of vision; it merely theoretically "accounts" for them; and it does so at the expense of every principle of reason, for upon the basis of seeming relations, it asks the mind to accept the most preposterous conclusions concerning the character of the physical cosmos. Everything about the Koreshan System of Astronomy is rational; its Cosmogony is perfect and in

striking accord with the *facts of life* as manifesting and obtaining in the eternal cosmos.

THE HEAVENS could no more exist without the earth, than could the mind of man be active apart from the human body. The body, the material structure, is the basis of its own degree of life and mentality. Just as man possesses a body, containing all of himself, so the universe is a body, an organic structure, involving and environing all life. Koreshan Universology is the science of the universe; that is, it is the specific knowledge of the cosmos and its contents, inclusive of humanity and all related and contained kingdoms. It is no mere accident, no mere coincidence, that the science of language corroborates in detail all the scientific conclusions of Koreshanity concerning the analogous relations existing between man and the physical universe, the body of which is the earth. That the earth is a body is generally admitted in the use of the term body as related to the earth. Geometry is the science of earth-measurement; it is the physiology of the cosmic body or form. The physical world is called Nature. Now, the word nature is from *natus*, to be born. The Greek for earth is *ge*, which is remotely related to *geno*, to produce. It is no coincidence that the words nature and nation are derived from the same root, *natus*. A nation is a body of people. Nation in Hebrew is *goi*, meaning body or collective body. Body in Hebrew is *goi* or *gava*; and in numerous instances Gentile is translated from *goi*, body. It is unquestionable that *goi* (body) and *ge* (the earth body) are related. The ancients believed that man and cosmos possessed analogous forms and corresponding functions; for microcosm was a term applied to man, and macrocosm, to the physical world. It is a fact that today the word *world* is used with reference to both the earth and humanity. The great body of humanity is the continent of the spiritual heavens of the world of man; and correspondingly, the physical cosmos contains and environs the heavens containing all the stars of the universe. It follows that the perfect and righteous government obtaining in the human world must conform to the laws and principles of the government and economy of the universe. The science of government is therefore virtually and specifically the science of the government and perpetuity of the physical cosmos.

JOSEPH MEDILL PATTERSON, commissioner of public works of Chicago, recently tendered his resignation to Mayor Dunne. Upon Patterson the Mayor depended for coöperation in the execution of his municipal ownership scheme. Patterson has become converted to socialism, and turns from democracy. It would seem, however, that being a socialist he should the more earnestly work for the success of municipal ownership. But not so; for his words are significant: "You will find that you are merely paltering with skin-deep measures," referring to such plans as municipal ownership. He holds that his views of municipal ownership have enlarged, and his experience in the office of commissioner of public works has taught him that the Mayor's policy would not be one fourth of the way a cure for the ills it is intended to prevent. There are scientific reasons why even socialism would fail to cure the evils of modern civilization. Socialism advocates skin-deep measures, mere change in environment, without purifying the heart and soul and life of man. The very essence of genuine reform is in the divine power about to be shed abroad in the world.

The Open Court of Inquiry.

THE EDITOR.

The Spherical Form of the Earth.

"The spherical form of the earth is proved every time there is a total eclipse of the moon, to all who see it. The moon enters the earth's shadow, and the section of the shadow is always round. Only a sphere, or a spherical body, can cast such a shadow. The fact that the editor sailed from New York some years ago, and sailing always towards an easterly point of compass, reached San Francisco, and by rail still traveling east came to New York again, convinces him beyond any argument of any one else that the earth is convex in exterior form. If this is 'dogmatic' we must confess to dogmatism. Things that are settled might as well stay so. Further than this, all surveying on a large scale must take into account the curvature of the earth or else go wrong. The work of the Coast Survey is the grandest example of this. Again, if the earth were flat, the local time of all places would be the same. Other proofs there are. See Todd's New Astronomy, and Young's General Astronomy for these. We do not see any proof in the optical experience you claim, seeing a ship which seemed hull down better through a glass, since our experience at sea many times has been quite the reverse. You will excuse our positiveness, but we have had much experience, both in astronomy and navigation, and feel quite sure on this point."

The above was written by the editor of the *Scientific American* in reply to a letter sent to him by one of our readers and correspondents, concerning the subject of restoration by means of the telescope, of the hull-down ship beyond the horizon; and asking when, how, and by whom was the convexity of the earth proved. A principal question submitted is as follows: "How do you account for the fact that on a perfectly clear day, when the horizon is as distinct as if a line were drawn between sea and sky, a vessel with topsails only showing above the horizon, can with a glass be brought fully into view. Again, I ask, how do you account for this on a convex basis, when the accepted ratio is taken into consideration?"

The reply is submitted to us with the following comment: "There are some statements made upon which I shall be pleased to see your comments, if you consider it worth while, and think it fair to do so—the reply being of a personal nature." Under the circumstances, we do not consider it un-

fair to publish the letter, because we think its writer would freely say the same things through the pages of his publication. Under date of April 3, we discussed in the Editorial Department, the subject of the restoration of ships' hulls, previously commented upon by the *Scientific American*, in which was given a surmised explanation of the causes of the claim that the disappearing portions of a vessel may be apparently restored by means of the telescope. In this connection, let the reader refer to the editorial in that issue of THE FLAMING SWORD.

The editor of the *Scientific American* asks to be excused for his positiveness. In contrast with his positiveness, we place a superlative; we are more positive than he—we are *most positive*, ABSOLUTELY POSITIVE that the facts of our years of observation are as we have set them forth. May no proof of the earth's non-convexity be seen in the fact that we may see a ship hull down, better with a telescope than without? If indeed, the actual fact of the restoration of the ships' hulls does not constitute a proof that the earth is *not* convex, how can it be said that the apparent obscuration of the hull by the horizon line and water's surface be put forth as a proof that the waters of the sea *are* convex?

When doubt is thrown upon the theory of the earth's convexity, is it consistent to assume, after all that has been said in the text-books of astronomy and geography, that the facts of comparative observation of ships' hulls present indefinite and uncertain phases? Proctor freely admitted that if a target on the water could be seen through a telescope on the water at a distance of several miles, or if a ship's hull should be restored by means of the telescope, there would be something manifestly wrong with the accepted theory of the earth's convexity. He asserted that such experiments as referred to could not possibly be explained; he simply denied that they were true as reported.

Koreshan Universology has for thirty-five years explained the phenomena of the horizon and disappearing objects at sea, on the basis of the principles of

perspective and geolinear foreshortening. In the two articles referred to, by the editor of the *Scientific American*, it is virtually admitted that the factor of perspective enters to apparently occult the hull: "The telescope makes distinctly visible the edge of the water and the details of the ship near the water, which are not distinctly seen by the unaided eye at such a distance, several miles at least." Let the opposition assert that the test of comparative observation of ships' hulls is not a satisfactory proof of the earth's non-convexity, and we will force them to the position that the disappearance of the ships' hulls is not a satisfactory proof of the theory that the earth's habitable surface is convex!

The modern mind seems to be satisfied on the question of the shape of the earth, if only it can be shown that the earth is *not flat*. The letter above quoted assumes that because it is apparent that the earth is *not flat*, it is settled that it is convex, and that it might as well stay settled. It used to be thought that matter was indestructible, and chemists were wont to say that the question of the eternity of the atom is a settled question, and that that which is settled might as well stay so. But chemistry has recently been rudely disturbed and overthrown, on the lines of the nature and character of the atom. Modern astronomy is destined to share a worse fate.

Koreshan Universology positively teaches the *sphericity* of the earth. There is no other explanation of the geographical relations obtaining in the world. Surveys on large scales do indeed take into consideration the spherical form of the earth; and modern geodetic work has attained that degree of accuracy that puts beyond all cavil and dispute, the subject of the earth's sphericity.

But it does not follow that because the earth is spherical; that because its surface is known to possess the area of a globe about 7,920 miles in diameter; that because navigation shows positively that latitude and longitude obtain in a world possessing polar points for converging meridians, and an equator

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about midway between, on which meridians reached their greatest convergence; that because even the ratio of the earth's curvature is known—we say, it does not follow because all the facts of astronomy, geodesy, geography, and physics prove that the form of the earth is spherical, that the earth is convex.

We assert positively that every fact in those departments of research and investigation and test as related to the earth's form, constitutes an aggregation of demonstrations and proofs that the earth is spherical, and that its habitable surface is *concave* and not convex. The conception of the earth's concavity does not rest upon a guess, as does the idea of the convex surface of the earth; but upon positive demonstration, by actual and accurate test of its tangible and unchangeable contour.

The Abuses of Hypnotism.

"Are the strange things accomplished by hypnotists, mesmerists, and magnetists genuine? Also, how do you account for the marvelous and almost incredible cures which are so frequently performed by these people? I have personally tested and witnessed many cures, in which I know there was no collusion between the hypnotist and the sufferer. I have seen people in great pain instantly relieved."

The world has become engrossed in such rank materialism, that many phenomena of the subtle forces of human mind and life, when observed and reported, appear startling and striking. There should be nothing strange about the fact that mind influences mind and matter; nor that various influences subject to transmission from personality to personality, frequently work cures from various ills common to the modern world. The world is just becoming cognizant of the fact that there are many things wrought through the influences of the mind and body of man not explained from the basis of modern science, which is wholly materialistic. The facts of so called psychic phenomena in their various forms are too numerous and common to deny, even by many of the scientists.

These modern wonders are genuine in the sense that they really and actually occur. They are not genuine, however, as evidences of the possession of divine power on the part of those



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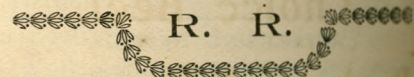
who cure diseases through the subtle forces employed. For obvious reasons, Koreshanity is opposed to the exercise of such function at the present time. The mental and spiritual world is chaotic and full of subtle and dangerous influences, to which if the mind is open, one may be subject.

For safety, one is forced to insulate against all the subtle forces of the perverted spiritual world, of the spiritual spheres full of the facts of fallacy. Cures are often wrought through the transposition of the relation of one's mind from one spiritual sphere to another; or the influence of the personal aura may supply a deficiency of animal magnetism. The causes of cures, or the factors operative to produce them, are numerous. A radical change of belief is sometimes sufficient to work a marvelous cure, because the mind becomes polated in a new mental sphere.

The influences of hypnotism are now especially dangerous. It is not a good thing to subject oneself to the subtle, sleep-producing influences of another. We should rather seek the forces of the awakening, the powers of the resurrection, rather than the stupifying forces of hypnotism, which means simply the process of putting to sleep. It is a striking fact that nearly all the modern spiritual and psychic healers so called, make some claim to the possession of divine power and knowledge. Miracle-working in this age of the world is no evidence of divine authority and power.

It was foreseen by the Apostles of the primitive Christian church, that numerous perversions of the truth and its power would be manifest in the end of the dispensation. It seems to satisfy adherents of the numerous fads and sects, if a class of their representatives or leaders succeeds in imitating some of the work of the Apostles. This is an age of imitation and adulteration. The divine work at the present time is not in duplication of that performed nineteen hundred years ago.

The time has come in fulfilment of the prophecy that many should say that in the Lord's name they have healed the sick, cast out devils, and done many other wonderful works. The Almighty is to profess unto them, "I never knew you." It is not enough

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to work cures; the forces of fallacy do that, employing the factors of perverted truth and life. The time has now come to fulfil the law in the application of the science of all truth to life.

The Earth not a Locomotive.

"According to the Copernican system the earth is 95,000,000 miles from the sun; also, the diameter of the sun is 886,952 miles. It would follow, then, that the total diameter of the earth's orbit would be 190,886,952 miles, making its circumference nearly 600,000,000 miles. The circumference of the earth is about 25,000 miles; and it is claimed that the earth makes $365\frac{1}{4}$ rotations in going around the sun. This would record 9,131,250 miles on her way, requiring 62 years, 260 days, 22 hours, and 7 seconds to complete the earth's full orbit around the sun. Please correct it if my calculation is wrong."

The calculation is about all right; just the basis is wrong to begin with, and that makes the results wrong. If the earth were a locomotive on a track around the sun, or a ball rolling in a circular groove, it would follow that for every rotation it would cover an orbital space equal to its circumference. The adherents of the Copernican system suppose the earth to be a cannon ball, or something similar, not tied down to a race-track. The earth's orbital speed is supposed to be about sixty times its speed of rotation; therefore, it is supposed to go all the way around the sun in one year, instead of sixty-two years, as above.

We might mention the fact, however, that the earth has no orbital motion, but is comparatively stationary. It is much easier to have the sun go around in an orbit on the inside of the earth. We might also mention the fact that the plane of rotation of a projectile must be either at right angles with or coincidental with the path of projection. In other words, the rotary twist can assume only two distinct relations to the line of the forward motion. It would be impossible to so project a ball into space as to cause its plane of rotation to sustain an obliquity of $23\frac{1}{2}$ degrees to its line of forward motion. If the earth were moving through space, its equator could not sustain an obliquity of $23\frac{1}{2}$ degrees to the plane of its orbit.

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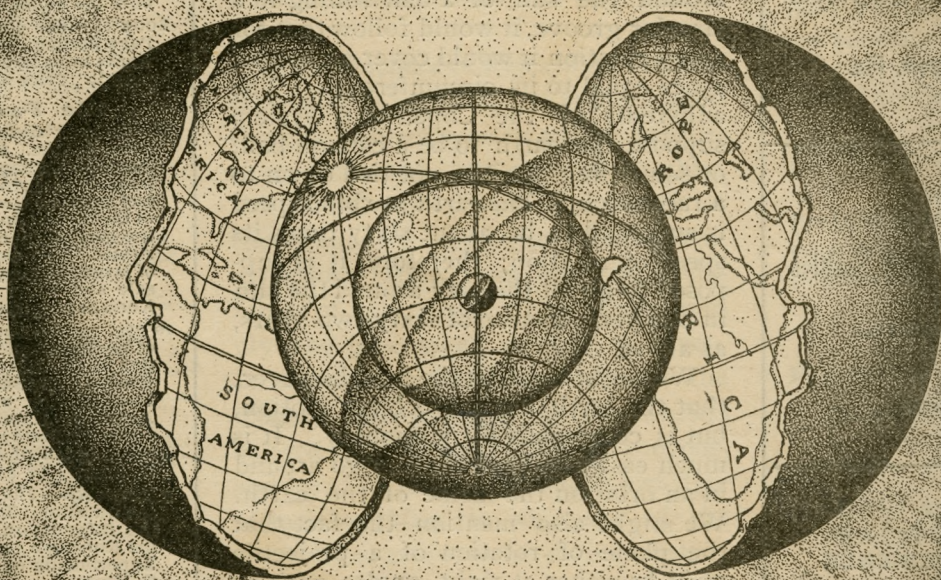
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